

# Federation for Child Study Bulletin

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## Children and Money

By Sidonie M. Gruenberg

IN his Children's Story-Sermons, the Rev. Dr. Hugh T. Kerr tells the following story:

"One morning when Bradley came down to breakfast, he put on his mother's plate a little piece of paper neatly folded. His mother opened it. She could hardly believe it, but this is what Bradley had written:

Mother owes Bradley	
For running errands.....	\$0.25
For being good.....	.10
For taking music lessons....	.15
Extras .....	.05
Total .....	\$0.55

"His mother smiled, but did not say anything, and when lunch time came she placed the bill on Bradley's plate with fifty-five cents. Bradley's eyes fairly danced when he saw the money and thought his business ability had been quickly rewarded, but with the money there was another little bill, which read like this:

Bradley owes mother	
For being good...\$0.00	
For nursing him through his long illness with scarlet fever.....	.00
For clothes, shoes, gloves, and playthings .....	.00
For all his meals and his beautiful room .....	.00

Total that Bradley owes mother ...\$0.00

"Tears came into Bradley's eyes, and he put his arms around

his mother's neck, put his little hand with the fifty-five cents in hers, and said, 'Take all the money back, mamma, and let me love you and do things for you.'"

The homes of this country are full of Bradleys who know nothing of rights and duties as related to money. And how should they know, never having learned? Among the children of the poor there usually develops rather early in life a keen appreciation of the value of money. Whatever money there is is quickly spent, and comes to represent pretty definitely the necessities and the

luxuries of life. A dime means a loaf of bread and a nickel means a stick of candy. Money is hard to get and good to have; and without it we have privation and misery. On the other hand, in the homes of the well-to-do and in the country, where comparatively little cash is handled the opportunities to become acquainted with the sources and properties of money are comparatively narrow. Here people somehow have what they need, and no special effort or hardship is associated with getting these things. What is wanted is "ordered," and the children know nothing about the cost. Whatever money they may wish for the trifles that they buy them-

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announces a Study Group

on

#### Child Behavior

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selves can usually be had for the asking.

Money plays so important a role in modern life, that we are apt to take it for granted without thinking especially of teaching children what they should understand of the matter. Children should learn these things definitely and practically, beginning as soon as they are old enough to appreciate relative values. A child can begin by buying things for the household when he is able to distinguish the coins and count up the amounts. The age for this will, of course, vary with different children. It is, however, only through experience in buying that a person can ever attain to judgment in buying. The sense of values comes from familiarity with many values in terms of a common denominator. The methods by which people come to be possessed of money, and the relation of service to payment, should enter the child's experience as soon as he can understand these things.

An eight-year-old boy, tired after the strenuous exertions of the day, was disinclined to put away the toys and blocks. But there was no compromise; mother insisted and the task was soon accomplished. He came back to mother and said, "Now they're all put away, Mother. Give me a nickel."

"A nickel?" asked the mother, not perceiving the relevancy of the last remark. "Why should I give you a nickel?"

"For putting away those things; that's work; I don't want to be a slave," came the answer.

This suggested a possible misunderstanding, and mother asked rather than declared, "You don't know what a slave is, Clarence!"

"Oh, yes, I do," persisted the boy. "A slave is like the colored people in the South who used to be made to work without getting paid."

That was near enough to the truth for the immediate purpose and Clarence's mother had to stop fencing. She closed right in. People get paid for doing work for others, she explained, only where they cannot get any other return for their service. But people do not get paid for doing their duty. We all have to do things for each other; else we could not get along together. Indeed, we could not get along at all, for children are quite helpless at first, and if things were not done for them they would soon perish. Clarence understood that. He had seen the kittens dependent upon the mother cat for food. He shuddered at the thought of baby sister being left to her own resources. And parents do not expect pay for

what they do; there is no one to pay them and they are not working for pay. They love their children and so they do all they can for them.

The explanation was entirely satisfactory to Clarence, except at one point. He did not see how he was going to get any money, if not in payment for the things he could do—and he had already discovered that he needed money. When a child reaches the point at which he has the germ of appreciation for money, he certainly should have an opportunity to get it, if that can possibly be arranged. And if the family has the means, there are two ways in which this can be arranged.

A child may be given a small regular allowance for his own use. Through this he may learn the joy of immediate indulgence of trifling whims; or he may learn to expend his resources with discrimination; or he may learn the advantages of deferring expenditure for more favorable purchasing. The child's claim to such an allowance can be justified to his mind on exactly the same ground as his claim to food and clothing and other material and immaterial wealth shared in the home. He gets these things not as a reward of merit, but through his status as a dependent member of a household.

For the reason that the allowance is a part of the routine income of the child, by virtue of his membership in the home community, it should never be used as an instrument of "discipline." If the allowance can be justified at all, it should be increased only in recognition of larger needs, and it should be diminished only when retrenchment is necessary for the family as a whole, or when changing conditions indicate reduced needs for the child. Thus, older children may legitimately expect to receive larger allowances than the younger ones.

The regular receipt of the allowance may be made contingent upon a child's maintaining a satisfactory level of conduct, or on his manifesting a spirit of cooperation in the home. But this arrangement must not permit us to make specific misconduct an occasion for deducting from the allowance. When Agnes failed to return from a visit to a friend at a sufficiently early hour, her mother said nothing; but at the end of the week she took off ten cents from the allowance. In this the mother was entirely in the wrong, for in the first place the money allowance of the child should be on exactly the same basis as the other privileges which he enjoys as a member of the family, and not be singled out as a club for penalizing de-



linguencies. In the second place, by using it in this way the mother at once reduces the responsibilities of the child to a cash basis. Agnes can calculate next time whether staying out later is worth the ten cents that it costs. This attitude also opens up the whole field of the child's conduct to petty bickerings and bargainings about the number of cents to be paid for each "good" deed, or the number of cents to be deducted for each "bad" deed.

In addition to an allowance, children should have opportunities to earn extra amounts of money. It is the money earned that gives them the necessary inner experience without which one is never able to translate money values into terms of effort and exertion and sacrifice. Money that comes without effort may teach the child to spend wisely, or to save; but it can never teach him the human cost of the things that he uses from day to day. It is perhaps at this point more than anywhere else that the children of the well-to-do fail to become acquainted with the life problems of the mass of the people. They come to feel the value of money in terms of what it can buy, but not in terms of what it costs.

In many a household it becomes necessary for a number of the daily tasks to be performed by the children. If these tasks are looked upon as duties, if they represent definitely the children's share of the upkeep of the establishment, they should not be paid for. Nevertheless, it would be proper to agree upon a scale of payment for doing many of the necessary chores. But in that case, the child should have the option of not doing the assigned work when he feels that it is not worth his while. Otherwise the payment for work is merely a pretext for compelling the child to do work. At the same time, the child should not be free to perform his tasks some days, and leave them out at will. If he makes up his mind that he can use his time to better advantage, he may abandon the arrangement entirely, but he must not use the opportunity to earn money as a convenience entirely detached from the responsibility of regularity or uniformity.

Many parents see in the plan of paying children for work, the danger that whenever a child is asked to do something, he may make it the occasion for exacting payment. This danger is more apparent than real. On the contrary, should such occasions arise, they should be utilized as the most favorable opportunities for explaining to the children that there are some things for which we pay, and others

which we do for each other without getting any pay. Of course, parents should be clear in their own minds as to what their standards are in these matters.

The amounts paid to a child can not, of course, be accurately gauged to the value of his services. But they should neither be excessive nor too low.

When children come to have money with which to buy things for themselves, we are usually tempted not only to guide them, but to regulate them. Now while guidance is a good thing, too much regulation is likely to defeat its own ends. It is so easy to spend money foolishly; and we wish to save the children from folly. But it is only by spending money both foolishly and wisely that the child can ever learn to know the difference. It is only by having experience with both kinds of spending that he can come to choose intelligently. It is more important, in his early years, to teach the child how to spend his money than to make sure that he has spent it well. He will have more to spend later on, and the lessons will be worth more than the advantage of the early protection against unwise purchases. Caution and advice are to be given, of course; but like many other good things, they should be given in moderation.

Even in the matter of learning to save, it is better to begin by spending. By spending trifling amounts as fast as they are obtained, children come to realize the limitations of a penny or two. By occasionally omitting an expenditure and thus acquiring the power to purchase more satisfying objects, the child may acquire sufficient ability to project himself into the future for the purpose of saving for more and more valuable things. There is no virtue in saving that comes from putting the pennies in the bank through force of a habit formed under the compulsion of penalties imposed arbitrarily from without. The child should learn to save through the experience of advantage gained by making sacrifices in the present for a prospective return in the future.

In households that do not manifest through their activities and conversation the methods by which the family income is obtained, children should be explicitly informed on the subject. It is not only embarrassing to the child to display his ignorance when comparing notes with other children, but it is a necessary part of his understanding of the world to know just how people obtain the precious tokens by means of which they secure all their necessities and extras.



# BULLETIN

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## Knowledge Replacing Opinion

Since every adult has had the rather intimate experience of growing up from childhood, it is quite natural that we should feel a certain assurance as to how this important process takes place. In no field is this assurance more complacent; and in no field is it less warranted by the actual facts. It is a commonplace of science, for example, that no two individuals are precisely alike. Yet, until quite recently all of us have treated children according to the engineer's formula for quantity production. We have assumed that all require precisely the same in the way of food or care or "punishment" and that the response to every situation that presents itself must be precisely the same (and that all must respond precisely the same to every situation that presents itself). And the standards of what we offered all children and what we required of all children were derived not from what our common experience found to be common to all children; they were derived from (the fact of) our own individual differences and varied experience. This meant not merely conflicting opinions concerning the rearing of children. It meant that each one of us, whether at home or in school, in industry or in other relations, demanded and gave what we found most convenient: speedy response to our demands and the kinds of response we prefer, alike from all.

The data gathered in recent times, especially during the past decade, as to the actual scope and range of individual differences, must help us to organize whatever is valuable in traditional opinion, and to discard the rest, which is a very large proportion. We find significant differences even in infancy—differences regarding the manner of taking food and the reaction to various foods, in the manifestation of emotions, in acquiring speech, in learning to walk, in the manipulation of objects,

in response to sounds and to color, and so on to every side of the child's nature. One of the clearest measures of the extent to which any one of us in replacing opinion with knowledge is the amount of discrimination we show in our dealings with children as individuals. The hope of all progress, so far as concerns the training of children, lies in our eventual replacement of all opinion with knowledge.

## Child Study Groups

### Visiting Mothers

The Visiting Mothers' Group is composed of mothers who have had years of study in chapter work in addition to the training which an understanding and close contact with their own children's problems have given them. A Visiting Teacher is present at every meeting of the group which meets once a month. She reports on the cases where an intelligent mother's advice and sympathetic understanding are needed. The members present volunteer for the different cases presented. They then visit these homes at least twice a month, or as often as the situation warrants it. The child in difficulty is primarily dealt with by the visiting teacher. The Visiting Mother endeavors to acquaint the parent, usually the mother, with the best thought on that particular child's problem, thus bringing into that home the same point of view offered to the members of child study chapters. This is the only method by which such mothers can receive a better understanding of their children, and education in wiser parenthood.

In almost every case, the children under observation are from homes where there is poverty and ignorance. Sometimes a lesson in hygiene seems the imperative thing at the moment. Often the school's recommendation for dental care and tonsil operation has to be discussed with the mother, until she realizes that her child, so handicapped, cannot compete with normal children, and gives her consent to the work.

Frequently, it is a case of the mentally retarded child who does not fit into the school, but for whom there does not seem to be any other available place. The task here is most difficult, and one requiring the utmost tact and patience. No small part of it is to make the mother realize that by showing her disappointment in the child, and by making constant comparisons with a more gifted child in the family, she is only making the less



fortunate one's burden the greater. Many visits and friendly talks with the family, and many conferences with the teachers are necessary before a more sympathetic understanding takes the place of irritation, criticism, and punishment.

There is such a case under the consideration of the group at the present time. The boy is ten years old, and has a mother whose only method of correction is a severe beating. After a series of visits to the family, the worker still has been unable to effect a change in the mother's attitude. The boy has stayed away from home several times for a whole day, and recently stayed away for thirty-six hours in order to escape the beating which he knew awaited him because of the note that his teacher had sent home in regard to his poor work at school. The attention of the teacher was called to the effect of these notes and it was suggested that if the rules of the schools permitted it, she should bring to the attention of the visiting teacher the child's deficiencies, rather than notify the mother until the latter could be brought to cooperate in a more helpful manner. The group felt that unless some drastic measures were taken at once, the boy would be a court case before long. They referred the problem to the Bureau of Children's Guidance, who advised the boy's temporary removal from home, during which time the mother can be observed and treated.

Such a case brings up the question of money, for the family, while won over to a favorable consideration of the suggestion of placing the boy in an appropriate school in the country, is unable to pay the entire tuition fee. The Bureau has asked the group to help, not only in this instance, but in the placing of many such children who show every evidence of developing into normal adults if given a fair chance, but who need temporarily, at least, a new environment.

Unfortunately, the group is not equipped with adequate funds to give this much needed help. A donation of two hundred dollars has just been gratefully received, but has already been applied to the most urgent cases. More members are also badly needed in order to keep in touch with the large number of requests that have resulted from an increasing recognition of the peculiar value of this service. Any persons who are willing to contribute time or money to help in this work are earnestly requested to communicate with the office of the Federation for Child Study.

## Observations in the Field

Stories suitable for this column, as well as comments upon them from our readers will be appreciated.

### Behind Father's Back

There was one thing that the Haskell family never did agree upon, and that was card-playing. Mr. Haskell had been brought up to think card-playing wicked; in his mind it was wicked to know one card from another. Mrs. Haskell had been brought up to think that card-playing was a pastime that was in itself neither good nor evil; it might be foolish to give too much time to it, or to gamble with it, but in her mind card-playing was not of itself wicked.

The young Haskell family knew how their father felt about it. They also had many friends who felt differently about it—like their mother, in fact. And from their friends they learned to know one card from another, and a great deal about a variety of games. But it would never do for them to play in the presence of their father. It just simply wouldn't do.

Now Mr. Haskell was away from home regularly one evening a week, on some important business. So it was on this one evening that cards were played at the Haskell family. Out of consideration for the children's pleasure, Mrs. Haskell played with them. Out of consideration for father's feeling, she played with them, and allowed them to play at home, only on the one night when father was out. And the secret was well guarded. That is, so far as father was concerned.

Some of those who knew the arrangements shook their heads. It didn't seem right to them. It was virtually a conspiracy to deceive the father. But Mrs. Haskell, like many other people, takes it for granted that a little deception is legitimate where you have to deal with folks who will not be "reasonable." And clearly, Mr. Haskell was not at all reasonable when it came to playing cards.

A more serious criticism was that it tended to build up barriers between the father and the children, barriers that would in time become insurmountable. This might be true enough for Mrs. Haskell to perceive in a vague way; but it was not a gripping truth.

A more subtle criticism was that it tended to lower the esteem in which the children held their father—and eventually their mother also. At first young people are but too ready to look down upon all who differ from them. If you dress differently or eat differently you are quite as much a stranger as though you voted and prayed differently; and to be a stranger is to be somehow not quite as good as ourselves. Sooner or later, however, young people become older and in most cases wise enough to feel something very much like contempt for one who practices deception—as for example, Mrs. Haskell. Moreover, while becoming older they are more likely to use as precedents such conduct on the part of their parents as happens to suit their convenience—for example, the precedent of deceiving father may serve as justification for deceiving mother, when Betty feels like going to the movies instead of to school.

But what could the poor mother do? Should she have encouraged the children to deceive both herself and her husband by forcing them to do their card-playing secretly? Certainly, if children are going to play cards, it is better for them to do it openly than surreptitiously. But it is not necessary to say that if children are going to practice deception, it is better to deceive one parent than both. It is not necessary to have deception at all.

The first mistake was to treat card-playing as of basic importance, as though an absolute decision had to be made. There is indeed a lack of agreement between the parents as to card-playing. Perhaps Mr. Haskell is too puritanical; perhaps his views are extreme, or unreasonable, if you will. Perhaps card-playing is not only harm-



less, but a useful social asset, or mental discipline, or what not. But it is not essential to success in life or to the welfare of children. The second mistake was in placing a disagreement (about a minor matter) ahead of substantial agreements about very important matters. It was not necessary for Mrs. Haskell to pretend to agree with her husband; but it was necessary for her to maintain a unity of purpose in all things that do count.

There is opportunity for every Mrs. Haskell to retain the respect of the children for their parents, even where there is disagreement that brings the sympathies of the children altogether to one side. For after all, whatever we may think of card-playing ourselves, there is much to be said both for the motives and reasons of Mr. Haskell, and for the facts in his own training and experience that brought him to his present position. But beyond that, differences of condition need not be permanent. It is part of our education to change our own minds and sometimes our children can amiably assist us in this change. It should be possible to make the very disagreement contribute valuable lessons in tolerance and sympathy.

The critics do indeed ask a great deal of Mrs. Haskell. It is difficult to do what they demand of her. But the art of living is a difficult one, for many of us entirely too difficult. And yet we must not deceive ourselves into believing that the "easy way" is just as good.

SIDONIE M. GRUENBERG.

## Overheard in Child Study Homes

"I can always tell when mother is getting off that child study stuff on the little ones, but I never know when she's getting it over on me."

"Mother wants me to go to a co-educational college, but I want to go to an educational one."

## Lecture Bureau

In spite of the fact that, due to the holidays, December was a short working month, the lecture bureau supplied as many groups with speakers as it did during November. The topics asked for included habit formation, various phases of discipline, fear, imagination, play, and sex education in the home. Play covers both toys and games for little children, and amusements such as clubs and movies for older children.

The bureau has been approached by several organizations on the subject of giving series of talks, mainly ones covering topics suitable for mothers of younger children. This is a most satisfactory manner to present child-study material if the same mothers can come to all the meetings, and the Federation is very glad to cooperate in such arrangements.

This month will see the inauguration of Miss Alma Binzel as field-worker for the Federation for Child Study. Miss Binzel has had wide experience in addressing large groups, and it is expected that her work in this department will considerably increase interest in child study.

## Federation Activities

An unusually interesting series of lectures were given by the Federation for Child Study during December.

### Book Exhibit

On Wednesday, December twelfth, the Christmas Book Exhibit was opened at 2 West 64th Street. The books were classified and labelled according to the ages of the young readers, and well-informed members of the bibliography committee were on hand to advise and assist the prospective buyers.

In the afternoon, those present at the exhibit had the opportunity of hearing a delightful talk by Padraic Colum on "The Literature of Childhood." He spoke of the fact that education in the past has been based on two faculties, intelligence and will. American schools lay all their emphasis on will, but through the instrumentality of organizations like the Federation for Child Study a third faculty is now being employed in education, the imagination. This is the quality that all great men have in common. The will and the intelligence of children should be educated through the imagination and they should be given the most imaginative literature—which is also the best literature—in the world. Among the books that are written in a form suitable for children are Aesop's Fables, European Folk Tales, and certain heroic stories.

Of much greater importance than the technique of a story for children is the mood in which it is told. The story-teller must have the mood of adventure; he must show a feeling of kindness for his principal characters; and there should be many happenings in the story. The traditional figures—kings, queens, elves, thralls, etc.—should be left to the children even though banished from the world. It is much more important to bring the imagination of the children into play than to impose a moral upon them. There should be no condescension on the part of the story-teller, but a sense of the uniqueness and beauty and magic of commonplace things and a feeling for the boundless possibilities of life rather than its limitations.

Whereupon Mr. Colum illustrated his theme by telling the children an Irish fairy tale exactly as it had been told to him by a professional story-teller in Ireland. The story is contained in a volume of Irish Fairy Tales written by Mr. Colum, copies of which he autographed after the lecture for the many members of the audience who wished to buy them.

### Conferences

On the afternoon of Friday, December fourteenth, there was a Conference at which the Honorable Mrs. E. F. Franklin of London spoke on the work and influence of the Parents' National Educational Union in Great Britain. This was founded by Charlotte Mason in 1888 to humanize education by a method which utilizes the classics of literature on the theory that education is an atmosphere, a discipline, and a freedom gained through culture.

On Tuesday, December eighteenth, at three o'clock, a Conference was held by the Federation for Child Study in cooperation with the Public Education Association on "Our Schools." Mr. William McAndrew, Associate Superintendent of the Board of Education, spoke on "The Progress of the Public Schools in New York City." He outlined Dr. William L. Ettinger's contributions to the educational progress of the New York Public Schools, three of the most important of which are: (1) The changing of the motive of education from the old bookish attitude of education for self-development to the newer ideal of education for service to the general welfare. (2) Recognition of the different abilities of children through statistical investigations of their capacities and their segregation according to capacity. (3) The establishment of the Junior High Schools.

Mr. Howard W. Nudd spoke on "The Needs of the Public Schools and How the Layman Can Help." He emphasized the fact that the problem of education is so much more complex than any other department of the municipal government, that the Board of Education should not be a part of the latter, but an entirely separate depart-



ment, and that the function of education of training children for citizenship is a state matter and should not be entrusted to the local government.

Dr. Felix Adler, of the Ethical Culture Society, spoke on "The Ideals of Public Education in America." The problem, in his opinion, is how to educate a people and not merely the individual members of a people. The American educator must decide upon the kind of product wanted from the schools, and the nature of this product should be determined by what the American people contribute to the nations of the world. Lincoln said that the American people should conduct free government to a successful conclusion. The first requisite, therefore, is that Americans must become a people which is free: (1) from poverty, (2) from ignorance, (3) for self-expression. This is possible only through cooperation. The root evil in the American polity is disregard of team-work by the different bodies comprising it. The faculty of a school should set the example by cooperating with each other, and the factors that should cooperate in the government of the school are the experts, the teachers, the board of health, and laymen who are interested in the ideals of the American people. A campaign should be organized to educate the public in the need of cooperation in the educational system.

### Lecture

On the evening of December 17th, Dr. Paul Kammerer,\* Professor of Zoology at the University of Vienna, addressed the members of the Federation on "How to Make Your Children Better Human Beings." He approached this subject from the biological point of view. All human beings possess many characteristics inherited from past generations and only a few acquired in the course of the individual's life. The significant question involved is: Can the qualities acquired in the individual's life be passed on in such a way that they may become the characteristics of a family or race? If acquired characteristics can not be passed on, then no organic progress is possible; each generation must start from the bottom. On the other hand, we are not entirely the slaves of the past if we can perpetuate certain acquired characteristics through which the race can ascend into ever higher strata of development. The answer to this vital question can be gained only through breeding experiments with inferior species, as experiments upon human generations are manifestly not feasible. Mental and psychic characteristics have been found to be subject to the same laws as physical characteristics and the laws applying to inferior species are also valid for man. Various experiments (Dr. Kammerer's with salamanders and newts, Schroeder's with caterpillars, and others on lower forms) seem to point to the possibility of transmitting functional adaptations to environment through succeeding generations, if certain favorable stimuli are repeatedly administered. The rudimentary organs of man offer incomplete proofs of this theory, proving the existence of more distinctly developed forms which, through disuse or diminished use, have gradually degenerated and disappeared. If this theory of the transmissibility of acquired characteristics can be established, the individual's responsibility toward the race becomes greatly magnified, for every thought, word and deed may leave its lasting impression on posterity. The functions of education and government would also become greatly intensified and a new conscience would become necessary—the racial conscience.

Men must distinguish between the constructive and the destructive influences in their lives and realize that individual progression means the progression of the race. Dr. Kammerer cited the tendency of children of educated parents to learn more quickly than those of primitive parents and his conviction that the disposition to read and write is inherited. He explained the difficulty of developing and transmitting genius and maintained that the task of the future science of education and productive eugenics will be to eliminate the rarity of genius and make those qualities which at present distinguish our superior men the heritage of the whole race.

\*Professor Kammerer's experiments on the inheritance of acquired characters are recognized as of first importance by biologists the world over, and his theories, though not generally accepted, are seriously considered by all workers in this field.

## Book Reviews

### A Mother's Letters to a Schoolmaster

With an introduction by James Harvey Robinson.

To those who have felt a vague, but nevertheless keen dissatisfaction with the present system of education in all but the frankly "experimental" or "modern" schools, this discussion of the subject, both in its relation to the individual and the group must come as a real boon.

A born pedagogue herself, this Mother rebels against the wholesale leveling and repressing methods of the average classroom. She uses all her energy and ingenuity towards urging her child along, and believes less in the danger of overstimulation than in the encouragement of mental laziness.

But she is no iconoclast. On the contrary, the book presents numberless helpful suggestions for early education in the home, as well as a complete and comprehensive plan for a new school. "Peter" is the inspiration of the plan, and many of the methods are the child's own ideas.

Although the reforms she advocates may not come for a long time, or never in this exact form, the book should be of great value for both teachers and mothers.

R. E. L.

Alfred A. Knopf. \$4.00.

### Good Manners and Conduct

By William H. Cunningham

High School of Commerce, Boston

A heart to heart talk with the young high school student, elaborating on the best ways and means of living during the school years, defining the individual responsibility toward himself, toward his parents, his teachers, and his fellow students. The advice is based on fundamental standards of living. The pamphlet might well serve as a catechism in the hands of the student.

B. G.

City of Boston Printing Department—1923.

### The Infant and Young Child

By Drs. Morse, Wyman and Hill

It is unfortunate that a book which is clear and suggestive on the feeding of the child from 2-6 years and on the various forms of indigestion, should be marred by a tone almost contemptuous toward the mother whose co-operation is supposedly sought.

The book tends to be dogmatic on disputed points (such as the proper age at which vegetables may be added to the diet). It is as often unsound as sound in its child psychology, putting to bed, for example, being given as a very good form of punishment.

M. P. C.

Saunders Company. 1923. \$1.75.

### Books Received to Be Reviewed

"The Re-Creating of the Individual," Beatrice M. Hinkle, M.D.

"Education for Moral Growth," Henry Neumann.

"Parents and Sex Education," Benjamin C. Gruenberg.

"Your Hidden Powers," James Oppenheim.

"Harry," Neith Boyce.

### Suggested Readings

#### From Current Periodicals

A Day at the Merrill-Palmer School, by Mrs. Lulu R. Lancaster. Vocational Education Mag., Nov. 1923.

Putting Aristotle Into the Machine Shop, by Edward S. Condric. Education, Dec. 1923.

Stressing intelligent co-operation on the part of the industrial management, the college faculty and the student himself.

What Four Million Teachers and Athletics, by C. W. Howe. The School Review, Dec. 1923.

Speaks of the intensive development of athletics in the secondary school, the merits and demerits of inter-scholastic athletics, and the educational aim of producing true sportsmanship by means of self-control, loyalty, self-effacement and team play.

What Four Million Women Are Doing, by Elizabeth Breuer. Harpers Mag., Dec. 1923.

Speaks of the Woman's Movement, the social problems and spiritual forces which animated its organizations.



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## January Calendar

1924

Monday, the 7th, 8:30 P. M.—242 West 76th Street.

Study Group for Men and Women  
Conducted by Dr. Bernard Glueck  
Course fee—Eight Dollars  
Open to members only

Wednesday, the 9th, 3:45 P. M.—2 West 64th Street.

Lecture—Beatrice M. Hinkle, M.D.  
Psychological Types and Their Value for an  
Understanding of Human Relations  
Free to members Non-members, One Dollar

Sunday, the 13th, 8:15 P. M.—242 West 76th Street.

Lecture and Discussion—Dr. Benjamin C. Gruenberg  
"The Transmission of Acquired Characters"  
The present status of the problem,  
the issues involved, and their importance  
Free to members Non-members, One Dollar

Tuesday, the 15th, 10:30-12:30 A. M.—242 West 76th Street.

Study Group on Child Behavior  
Conducted by  
Dr. Bernard Glueck  
Dr. Dudley D. Shoenfeld  
Twelve successive Tuesday mornings  
Course fee—Twelve Dollars  
Open to members only

Thursday, the 17th, 8:30 P. M.—2 West 64th Street.

Lecture—Professor Patty Smith Hill  
Changing Conceptions in the Education of Children  
Free to members Non-members, One Dollar

Monday, the 21st, 8:30 P. M.—242 West 76th Street.

Study Group for Men and Women  
Conducted by Dr. Bernard Glueck  
Course fee—Eight Dollars  
Open to members only

Wednesday, the 23rd, 4 to 6 P. M.

Reception to New Members  
At the home of Mrs. Howard S. Gans  
260 West 76th Street  
Mrs. Gans is giving this reception in order to  
welcome the new members into the Federation  
By invitation

Thursday, weekly, 10:30 A. M.—2 West 64th Street.

Joint Legislative Committee Meetings  
Leader—Mrs. Marion Booth Kelley  
Open to members of the Federation

## Federation for Child Study



242 WEST 76th STREET, NEW YORK

TELEPHONE ENDICOTT 8298